A Ioyfull continuance of the Commemoration of the most prosperous and peaceable Reigne of our gratious and deare Soueraigne Lady Elizabeth, by the grace of God of England, Fraunce and Irelande, Quene &c.

Nowe newly enlarged with an Exhortation applyed to this present tyme.

Set foorth this xvii. day of November beyng the fyrst day of the .xxi. yeare of her Maiesties said reigne.

By Edw. Hake. Gent.

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Hereunto is added a Thankesgiuing of the godly, for her Maiesties most prosperous hitherto with an earnest desire of the longe continuance of the same to Gods glory and our comforte.

¶ Imprinted at London by Richard Ihones, and are to be sould at his shop without Newgate.

¶ An Exhortation to all the *Queenes Maieſties faythful* and obedient Subiects, conſiderately to be peruſed of *the ſame.*

MAny are the circumſtances, and thoſe moſte notable (gentle Reader) which in ꝑ review of this my ſmal Pamphlet, haue eftſoones agayne offered them ſelues to my conſideration, in the dutiful remembꝛance of the Quœnes Maieſties moſt ꝓſperous reigne. And I would to God I were able to expꝛeſſe ſome part of that which of ſo many conuenient wꝛyters hath (hitherto in a maner altogether) bene omitted, and yet in my ſimple iodgement, a matter very requiſite to be taken in hand by ſome godly learned, for the ꝓuoking and ꝓcuring of ours, and her Maieſties due thankfulneſſe vnto that merciful and marueylous God, of and from whoſe bountifull graces, the ſame hath onely and wholly ꝓceeded. It was in my mynde to haue continued a yerely remembꝛaunce of the ꝓmiſſes, at ſuche tyme as I fyꝛſt ſet fꝛth this ſayd Pamphlet, being

ing then the xviij. yere of her Maiesties reigne: or at the least, to haue continued the same vntil some good writer had bin knowen to haue dipped his penne in this kynde of Argument: But (much to my trouble, and litle to my comfort) I haue bene holde backe by other businesses occasioned necessarily, though not profitable, in ỹ vocation wherein I liue. And the tyme being now instant, wherein these thyngs ought rather to be put forth, then enterprised and begonne, I am constrayned with griefe of mynde, to leaue vndone that which I haue bene hytherto as desirous to accomplishe, as I am and haue bene willing to enioy the benefites of so excellent a gouernement in common with my brethren..

It is not a slight and vulgare thing (my deare brethren and countreymen) that a royall personage shoulde be first afflicted, & then aduaunced: first humbled, and then exalted: first brought downe to the gates of death, and then agayne set vp in the wayes of lyfe, and in the throne of principalitie and rule. This is the order of the Lordes schoole, this is the course of the almightie, and these are the onely wayes of the highest. By whome soeuer hee pleaseth to worke his worke, in

those he expresseth the good tokens of his election. And hath he not dealt so with our Elizabeth? Hath not his hand humbled her as a Ioseph? Hath she not as an Hester bene proscribed, and as a Dauid daungerously afflicted, before she coulde sit her downe in the seate of her Soueraintie? Hath not tanquam Ouis touched her hart, before the Scepter of Dauid coulde come to her handes? Or hath the Lord of Hostes led her vp to the glory of Iacob, before she was throwen downe amongst ỳ Habitations of Edom? This (brethren) this is not mans worke: nay, this to the wisdome of flesh and blod is vtterly vnknowen, & therefore vtterly vnregarded. *A Domino factum est istud, et est mirabile in oculis nostris.* This (I say) is the Lordes worke, and it is marueylous in our eyes. But what? did the Lord for all this, forget to be faythful to the true sæde of Abraham? or left he the soule of pore Ioseph in the prison? Gaue he not to good Hester a Mardocheus? and to his deare Dauid, a Ionathas? And (to speake it playnly) did the Lord leaue our Elizabeth in ỳ pawes of the Lyon? or gaue he her ouer a praye vnto her enemies? Hath he not rather deliuered her soule from death, her eyes from teares, and her feete from falling? Hath he not broken

Psal. 118.

Psal. 116.

ken aſunder the iawes of the Lyon, reſkued her Maieſtie from the rage of her aduerſaries, & exalted her farre aboue her enemies? *Obſerua (ergo) innocentem, et attende iuſtum, quoniam ad extremum erit huic viro pax.* And nowe, that all the worlde may knowe this dæde to haue bene the Lords dæde, loe now, her Maieſtie after all theſe manifolde afflictions, ſitting, and hauing many yeres peaceablie ſitten in the ſeate of her kyngdome: hath ſhe now bene vnmyndful of the Lords worke? or hath ſhe all this while forgotten beautifullie to begyn, and gloriouſly to enlarge the frame and furniture of the Lords houſe? God graunt that the mercies of the higheſt may herein be vouchſafed vnto her aboundantly, that conſulting with the ſincere & beſt buylders throughout al Iſrael and Iuda, ſhe may proceede to the full finiſhyng thereof according to the true platforme and rule preſcribed in the worde. Pſal. 37.37

Truely my brethren and Countreymen, if God haue at any time requyred that his mercies ſhould vniuerſally be knowen & celebrated of his people, (as no doubt with ſuch ſacrifices he is wel pleaſed): He hath in the Regiment of this our Soueraigne, called for, and exacted a thankefull memoriall of his ſo memorable and yet vnſpeakeable benefites, not of Prince onely, but of all and euery her highnes Subiectes. Looke vpon your peace: Hath there ben like peace with any the nations about you, ſo firme, ſo ſound, and of ſuch continuance? Haue either

either domesticall attempts, or forreyne practises as yet prevailed to the overthrow of the same: Hath either ambitious desire of Conquest drawen you loth to warres abroad: or vnsatiable delyre of greedy myndes broken asunder or vntwyned your safetie at home: What should I say: Who getteth and enioyeth not: Who encreaseth and possesseth not: In whose hands (my brethren) hath the aboundance of ryches as yet bene layd to be the danger of his lyfe, or the overthrowe of his welfare:

Nowe then, if these benefites, be benefites which you desire in: if the continuance of them be comfortable: and the onely instrument hereof, be our deare Soueraigne, Queene Elizabeth: what els doeth wisedome then require, but that we should wisely foresee to doe the things towards God and her Maiestie that may establishe an happie continuance thereof: And what els doeth thankfulnes looke for at our handes, but that there be in vs a readines to accomplish the will of the highest, to hym warde in the obedience of his worde: and to her Maiestie warde, in the obedience of her Lawes:

I knowe there are of the faythfull watchmen and good shepheards of this lande, that exceedingly feare the continuaunce of these so glorious benefites: They feare I say, that the vnreconcilable wickednes of the people of this tyme and Nation is so opposed agaynst the great mercifulnesse of our God, that these heaped tranquilities are nothing els but iudgementes forerunnyng the approchyng dayes of desolation. I would God therefore, the wayes of English people were once called to accompt, O I wouldde to God we coulde once set before vs, on the one side, a single view of these mighties & marueylous things, which the Lord, the Iehouah, hath wrought and brought to passe for our Prince and vs: and on the other side, what we haue done, or rather what (like wretches) we haue left vndone of that which mere duetie in common thankefulnes hath requyred at our handes. Touching the one, besides the miraculous preseruation of our Prince, euen in those dayes wherein

Antichrists

Antichriſts tyrannie ſwylled vp the blood of Saintes, ſparyng neither ſexe, age, condition nor degree: It is alſo ſet farre beyonde the reache and reaſon of man, that her Maieſtie beyng euer ſince placed, as it were in a Goshen, enuironed about with Egyptians, malitious, aſpyryng & bloodye: her royal perſon, her Religion and Peace ſhould neuertheles ſtyl be preſerued from the unpeachments of thoſe aduerſaries, & that in ſuch degree, as & enemies them ſelues haue bene rather tyred in their practiſes, then the one or other of theſe bene iteq weakned by theyr attempts. The Rebellion of Abſolon and his complices hath bene ſuppreſſed at home. The traytorous counſailes of Achitophel haue bene confounded both abroad and at home. Dauid hath had an Huſay: yea, the annoynted our Elizabeth hath had and alwayes ſhall haue a Sobi, a Machir and a Berſelai, which ſtyl lape both goods and lyues at her feete. As for the thundring rage and terrours of Antichriſt and his Champions, what better or greater iſſue hath there ben of them, then of the crackling of thornes flaming vnder a potte? And touchyng the Enchauntments of Egypt, (ſome curſed practiſers whereof haue bene lately ſurpriſed) the true myracles of Moſes and Aaron haue from tyme to tyme ſtil deuoured them. Briefly, the enemies haue wearyed them ſelues in the wayes of trecherie & treaſon, and haue not yet preuayled: They haue graſped at vnhappie conqueſts, and haue bene alwayes yet confounded: their glory hath bene no better yet then the glory of graſſe vpon the houſe toppe, whereof the wycked reapers neuer hytherto fylled their handes, muche leſſe haue layd vp fruits thereof in their impious barnes.

O that men would therefore prayſe the Lord for his goodnes, & declare the wonders that he hath done for the children of men: That they would exalt him alſo in the congregation of the people, and loue him in the Seate of the Elders. Pſal. 107.

Nowe

Now, touching the other part, what hath proceaded from vs towards our God: as the Argument thereof more fitly apperteyneth to be handled by men of greater gyftes: so, the time beyng nowe short and the matter large (the Printer also enfourming me that euery Page hath his proportion) I must for this tyme giue ouer all further discourse thereof: These thinges are onely added to my former small trauayles that I might thereby the better procure a due and true Commemoration of the matter which we nowe celebrate. The God of glory & peace, who hath created, redeemed and continually kept vs vnder the shadowe of his mercifull protection, bring to passe that those his mercies may worke the spedy amendement of our lyues, to the establishing of our peace, and to the euerlastyng honour of his name. Amen.

The Printer to the Reader.

By following of the old copy (gentle Reader) of Anno. 18. of her M. raigne, there is a fault escaped in the accompt of this present 21. yeere: which with thy pen, I pray thee amende. For in the fift Leafe for 17. reade 20. and for 18. (in the margent of that leafe) reade 21.

Now, touching the other part, what hath proceeded from vs towards our God: as the Argument thereof more fitly apperteyneth to be handled by men of greater gyftes: so, the time beyng nowe short and the matter large (the Printer also enfourming me that euery Page hath his proportion) I must for this tyme giue ouer all further discourse thereof: These thinges are onely added to my former small trauayles that I might thereby the better procure a due and Commemoration of the matter which nowe celebrate. The God of glory & p who hath created, redéemed and contin kept vs vnder the shadowe of his me full protection, bring to passe that th his mercies may worke the spéedy amendement of our lyues, to the establishing of our peace, and to the euerlastyng honour of his name. Amen.

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¶To the worshipfull, his verie louing Cowsen M. Edwarde Eliotte Esquier,

the Queenes Maiesties Surueyour of all her Honours Manours, Landes and possessions within her highnes County of Essex.

BEinge entred (worshipfull and my beeloued Cowsen) into the meditacion of ꝑ rare gouernment of our renowmed Queene Elizabeth, so high and so aboundaunte matter of admyracion offered it selfe to the view of mine vnderstanding, that I felt my thoughts in such sorte surprised with the consideration thereof, that (for the solace of my minde) I yeelded my selfe a ioyfull man to set downe in wrytynge some superfitiall discourse vpon the same: such, as (at the least within mine owne soule) might styrre vp and procure the prayses of God, and draw forwards a dewt thankfulnes vnto his maiesty for the wonderfull benefites that largely (thereby) haue accrewed to the whole body and to euery particuler member of this our Englishe Nacion. And loe, no sooner had I accomplished this mocion of my mind (in such sorte as you may see it heere set downe in printe) but another Cogitacion began with impor-

tunitie to aſſayle me a freſhe: for beholdinge (with the feruencye of my harte) the truthe of that matter which I had alreadye compyled, and ſeeing yet (farther) ſo glorious and ſo plentifull a treaſourie remayning to be diſcouered, and that, In perpetuam rei memoriam: I could not chooſe but ſo farre miſlike with the ſclenderneſs of that which I had alreadye done, as I wiſhed (and not ſlightly) that it woulde pleaſe almighty God (to the eternall praiſes of his holy name) to ſtirre vp the zeale of ſome learned and well approued member to geue abroade for an vniuerſall view, to all Countreies and Nacions of Chriſtendome, in ỹ heroycall garniſhment of learning and truth, an exact hiſtorye and declaration of the ſame. And in this cogitaciõ, repairing vnto your houſe for the comforte of your friendlye conference, it was the good will of God that I ſhuld diſcloſe mine affections (that way) vnto you, as alſo ỹ I ſhoulde offer vnto you the hearing of this matter, as it was at that time, thus vnlearnedly penned: where findyng by the like good fauour of god, your learned & friendly neighbour, it was recokned for Gods diuine prouidence, that I ſhould require him alſo to be a hearer of ỹ ſame. Which learned man (as you know) vpon the hearinge thereof, ſo largely diſpenſed with al thoſe wantes that by learning might (peraduenture) haue binne ſupplyed in this booke, as that by fauoryng & chiefly regarding the vndoubted truth of the matter, he perſwaded that it wold grow no blemyſh at all vnto my credit, neuther in reſpect of the breuitie of the woorke, nor yet for the playneſſe and rudenes of the ſtile, yf I ſhould agree to the publiſhing of the ſame in prynt:

wher-

wherunto on the one parte, the admyrable worke of God so exceedingly, aboue humane reason, shininge forth vnto the world in the royal person & regiment of our most louing & gracious Queene, and on the other parte, ỹ silence of ỹ learned sort (silence I may terme it in respect of that vehemency which ỹ woorthines of ỹ cause requireth) & the more then stoical & colde consideracõ of al our english people, who are for ỹ greatest part so far from thanking, ỹ they haue no thinking of the same: these motions I say, together w̃ ỹ fauorable cẽsure & encouragemẽts of your said learned neighbor at one instant concurringe, I was zealously bold to cast abroad into the view of ỹ world, this my smalle treatise, as it were to prouoke the pen of some renowmed Homer, & to prepare the harts of al her highnes subiects to a further & deper consideratiõ of Gods exceeding & superaboundaunt mercies, ỹ in the thankfulnes and sincerite of their hartes, they might (not for one day superstitiously, but for euer) kepe holy vnto ỹ Lord, ỹ cõmemoratiõ of ỹ most prosperous & peaceable raigne of ỹ same our gracious & dere soueraigne lady queen Elizabeth. And now (my worshipful cowsen) bicause ỹ forces of these my priuate motions haue in this sort effected, ỹ nedes they must breake forth (I trust to ỹ honor of the highest) and the same not meanely by occasion of the encouragemẽts which I receiued in your house: I cãnot resist, but (coactedly as it were by loue) I must confer ỹ dedication thereof (digested into this litle boke as you see) vpon you, before & aboue ỹ rest of my beloued friends: assuring you ỹ (in ỹ great ioy of my hart) I haue founde you so equall vnto mine affections in the fauouring of this cause, and in the

comfort that you take by beholdyng the blissful daies of our sanctified DEBORA, as also so Jalous for the Regestryng of her highnesse prayses (or rather ỹ prayses of our God) vnto posteritie, ỹ if Ji knew by what other meane, more acceptably, then thus by the first view of these my trauayles (employed to ỹ glory of god) Ji might manifest vnto you the sincerity of mine affection, vndoubtedly you shuld finde me so forward to accomplishe the same, that ỹ deede it selfe, to ỹ vtmost limit of my poore degree, shuld be enough to make knowne what vnfayned loue Ji do beare you. And wher as the dedication of all other bookes (for the most part) doe seeme to craue countinaunce and defence at ỹ hands of ỹ patron, this my small booke (assure your self) for the dignitie of the personage of whom it treateth, as also for the truth of ỹ matter ỹ it conteineth, shalbe able enough (besides the defence of it selfe) to geue both countinaunce and commendation to your person, being indeede, the very man (amongst men of your place and calling) whose loyall harte and religious minde (besides the consideracion of priuate duties of loue) may challenge frō me such affection as best of al becōmeth a christian louer to his friend so wel approued. And though the booke be but litle, yet ỹ personage of whō it treateth is great: and so great, as that ỹ Booke may sooner be countenaunced with the royaltie of her highnesse name, than be able (by ỹ thowsande parte) to show forth ỹ number of her princely vertues, much lesse, of the large benefites that infinitely arise vnto our common wealth of England and to euery member of the same, by the goodnesse of her rarest gouernment: Some particuler partes whereof are (as before is

declа-

declared) in these Quaires, though briefly, yet truely discoursed.

But nowe, that you may some way answere the name of a Patron of this my Booke: although the matter of the same hath defence sufficient in it selfe, & in the truth thereof, is able enough to stand against the faces of al ỹ enimies of truth: Yet because there is a sorte of people, which I feare me, more of enuy, then of any true zeale or care of my well doynge (as hauyng an awstere regard vnto my vocation, which in deede, resteth in the Study, or rather in a meane place of practise of ỹ cõmon lawes of this Realme) will recken it a matter more then ordinary that I should after this sorte so transcende the limits of my sayd vocation, as spendyng my time, or at the least, some parte of the same, in thyngs by semblaunce, so far discrepaunte from my profession: let my defense be so made, I beseeche you, that it may in equall sort be considered, or at the least wise by you enforced, not only how muche and how largely loue and zeale are hable to woorke and bryng to passe in men otherwhyles conuersaunt in the consideration of thynges high and precious, but also how seemely a thyng it is and how well agreeable with euery vocation to aduaunce and set foorth the high prayses of vertue and vertuous personages, as also to batter & beate downe the enforcementes of vyce and vicious monsters.

And for my selfe, I haue boldly to affirme vnto all suche discontented myndes (especially vnto those that haue the common lawes for theyr profession) ỹ the matter of this my littel booke is not so voyde of excuse, but that by view of the substaunce & ful scope

therof, it may yeelde foorth a stronge and ryghtfull defense agaynst these nice and ouer curious reprouers: for, as it concerneth the speciall prayse of God in the Commemoration of the Queenes Maiesties most prosperous and peaceable gouernment: So, it is not vnknowne that touchinge the Regiment of Princes, the nature of Lawes, the office of Counsaylers, and the authoritie of Iudges, the volumes of our Lawes are not so barrein, but that they may and do minister matter aboundantlye to the professors and students of the same, whereby to discerne and to deeme indifferently of them all: for whether we would consider the good and godly gouernment of a Prince by often pardoning of offences in mercye, or by sharplie punishing of offenders in iustice, by planting of good & wholsome lawes, or by repealyng of euill and vnnecessary Statutes: Not onely Bracton, but also the worthy and worshipfull Knight maister Foresceue in sundrye places of his litle Commentary, verie copiously geue foorth matter for the furtherynge of studious wittes in the consideracion thereof. And no lesse may be gathered touchyng a difference and sownd censure of honourable Counsaylers: but especially of Iudges & of lawes. Wherupon I trust I may inferre, ỹ to praise and extolle the admirable gouernment of our renowmed Soueraigne, or to commende the sowndnes of her lawes, or to aduaunce and set forth the wonderfull vertues of her highnes counsaylers, or to acknowledge the rare learning & holynesse of her reuerende Iudges: so farforth as they be matters (though but superficially) to be discerned and descyphred by the Bookes of our Lawes, so farre, they are not to be

thought

thought diſcrepaunt or impertinent for a ſtudent of the lawes to treat or to write of.

But wherfore ſhould I thus carefully ſeeke to defend that which I ſuppoſe, needeth no reprehenſion? why ſhuld I not rather challenge that liberty that is graunted to euery vocation of learninge, yea to the lawyer himſelf? namely, to intermingle with painful trauayles of the minde, ỹ pleaſures of ſome exerciſe more plauſible and milde, eſpecially, where the ſame may be practiſed to the glory of god & to the profit of our brethren, as I truſt, this is, or at the leaſt wyſe was intended. Well, if all this notwithſtanding, theſe curious carpers wil neuer be ſatiſfied, let them at their pleaſures blow abroade what they liſt, and holde on in their myſlikings, vntyll in the vanytie of their purpoſes, and the rage of their enuie, they ſhal at the length be glutted with the fulneſſe of rancoure and vnciuill reproches. You (finally) I doubt not, wyl take this gyfte as I meane it, and deeme of it as a thing not vnneceſſarily ſent abroad at this inſtant. God graunt vnto it ſuch effect in the harts of all thoſe vnto whom it ſpecially appertayneth, that they, or rather euery Engliſh ſoule may ſay in ỹ feruency of a ſownde faith: Domine, quid ego retribuam tibi pro omnibus quę tribuiſti mihi? What reward ſhall I geue vnto thee (O Lord) for all the benefittes that thou haſt done vnto me? Pſal. 116.

In which prayer I think it conueniēt here to make an ende. At Barnards Inne this ioyful Eue of our 17. day of Nouember. 1575. with his hande whoſe hart loueth this inſtaunt day and you.

Edward Hake.

The Authours minde vpon the matter of this his litle Booke.

A Publieque peace our highe Iehoue hath wrought:
A priuate warre, with hate tweene man and man
Doth Sathan breede. Good ſtate, but life right nought:
Alas alas, what wretches are we than?
A Vineyard fenſt, well fenced from decay,
A State preſeru'd, but people frowarde ay.
Ah moſt vnkinde that neuer wyll obay.

Prou. 8. b. Deut. 17. a

¶ *Thorowe me doe Kinges reigne: thorowe mee, Counſaylours make iuſt lawes: thorowe mee do Princes beare rule, and all the Iudges of the earth execute iudgement.*

Prou. 28. a. Leuit. 26. c.

¶ *Becauſe of ſinne the lande doth oft chaunge her Prince. But through men of vnderſtandinge and wiſedome a Realme endureth longe.*

Prou. 28. c.

¶ *Where the Prince is without vnderſtanding, there is great oppreſſion and wronge. But if he be ſuch a one as hateth couetouſnes, he ſhal longe raigne.*

A Commemoration of the *moſt proſperous and peaceable* Reigne of our gratious and deere Soueraygne Lady *Elizabeth*, by the grace of God, of England, Fraunce *and Ireland Queene &c.*

IEhoua, with our ioyned hands,
and hartes replete with ioye,
Wee prayſe thee for our noble Queene,
the ſhield of our annoye.
Not wee, not wee (oh greate Iehoue)
not wee, but thy right hande
Hath wrought this calme and quiet ſtate,
in this our Engliſh lande.
Great Bulles of Baſan roare abroad,
great curſe from Balac commes,
Eache Foreyn eare is fild with fight
and ſownde of fearfull drommes.
Woe, woe, waymenting woes and feare
through forein Soyle doth raunge:
No Coaſt ſo clere where face of warre
ne makes the cruell chaunge.
Blood, blood is ſhed in monſtrous wiſe:
each forein State doth iarre,

And

And open Murthers wanting Law,
in forein Countreies are.
Fowle fraude & faithlesse fawning wordes
in forein Coastes do dwell:
High Seates of sway in forein Soyles
of fraude and falshod smell.
Pen, Beastes, & fieldes, lawes, loue & truth
there fall from former states:
Each thing, each Sere vncertaine standes
and honest order hates.
No course kept right, no seasons knowne,
nought there, in sauety lyes.
Each good growth yl, each yll growth worse
each worse to worste doth rise.
There, Soyles lie sackt, there, Mountaines
there loftie Hilles downe sway: (quake
There, pleasant plots yelde filthy wæde,
where Fragrant odoures lay.
The plowed Fields, are there layde waste
there, fertile grounds lye baard
Eache Meadow there, lieth cleane defaste,
no plotte of pleasure spaard:
No lofty Pallace stands vpright,
no place where vertue dwelt,
Standth there so sownd which of the dinte
of Battaile hath not felt.

No

No Seate in ſauety, nothing helps:
no dewe Regarde preuailes:
No right of cauſe there frees from force:
no Sere of ſorrow fayles.
Each noble face ly'th there forlorne,
each mighty head brought lowe:
Each valeaunt viſage ſprente with bloude
there, through the Streates they throw.
No law relieues: no iuſtice helpes,
no truthe from daunger frees:
None there, that liues in godly feare,
true hope of ſauetie ſees.
The aged man there drowpth in woe,
the younge and luſtie Rowte
Are there ſent foorth to leade their life
in pyllage round aboute.
The armed Knights with treaſons trapt,
the Sages of the land,
In ſuſpenſe lodge to liue or die:
thus each ones caſe doth ſtand.
There, wronged wights with fiſtes ſmart
and there, th'oppreſt want ayde
There, Lawes wherby the iuſt ſhuld liue,
doe make the iuſte afrayde.
There dwelles no ſounde of ſacred ſonges
that ſweetely ſende forth health:

But

But there, both dowle and double plaints
waymenting sorowes telth.
No Fountaine there stands frée from filth:
no chrístall Spring runnes cleare:
In stéede of streaming Flouds of life,
deepe dampes of Death are there.
And whilst these woes do wander thus,
as forein coastes haue tride,
Thine english People, Lord, dwell safe:
with them doth peace abide.
With them doth liue a louing Quéene
who like a Mother raignes,
And like a chosen sacred Impe
immortall glory gaines.
Her handes shée holdes not foorth to warre,
her hart doth rest in peace:
Shée Joyes to sée her peoples wealth
and wayles their harmes increase.
Thy gospelles sownde shée sendes abroade:
shée stoppes no wholsome Spring:
But popishe Puddles dammes shée vp
which noysome humours bring.
A Prince of price, most worthy prayse
for thée and in thy name
Of all that euer Scepter bare,
of all that euer came

From

From Englishe loynes to royall Seate:
I say, none worthy more
Amongst the race of Englishe kings
that euer Scepter bore.
I would conteine my feruent Muse,
Ah Iemme, thy name denyes.
My prayse nor all the Poetes pennes
thy merite can suffise.
And highest kinge that Welkin wældst
if hence thy glory come,
That of a virgin Queene whom thou
hast set in sacred Rome,
Thy peoples peace should be sustainde,
thy Gospell should be spred,
Why should my burning Muse lye still:
why should my penne lye dead:
Is hand of flesh her firmest force:
is frowning face her swaye:
Doth subtile drifts drawe forth her peace,
or vaunting glory: Nay:
Of Flesh, the feeblest Here by kinde:
of face not Iunoes fære:
But mylde Susanna in her lookes
and Hester in her chære.
The worke is thine, tis thine Ichoue:
no iote begonne by man:

Thou

Thou fram'dst her onely for thy praise:
by thee her dayes began:
All onely thou Iehoua, thou
hast wrought her for thy praise:
All onely thou hast made her dædes
a wonder to our daies.
From thée therfore, what so thee hath,
from thee her vertues came,
And her wee praise as gifte of thine
and glory to thy name.
So planted is her soueregne Seate,
so fixed is her Throne,
That thicke and thræfold wronged wights
there lay abroade their mone.
Truth, mercy, peace, and loue possesse
her Chayre of royall State:
No Subiect Soule complaining griefe,
goes helpelesse from her gate.
And what thée Rules, by loue thée Rules.
No Force, where loue may winne.
First friendly warnings fender thee forth
Eare smarting Lawes beginne.
Her Subiectes bloud thée sækes to saue
as Apple of her eye:
They lyue and shall, saue such as law
and Iustice bids to dye.

They

They liue and Ioye, her Foes and all,
full many kept from Death:
No eaſe to her, but griefe of minde,
is loſſe of Subiectes breath.
Her Subiects goodes ſhée neuer ſeekes:
none lyues whom ſhée hath ſpoyld
Her very Foes are frée from force:
no Foe with force is foyld.
Yea foes and all, they ſow and reape:
they plant and eate the fruit,
They build and buye, no loſſe they take
vnleſſe by lawfull ſuite.
Each wight within her royall Realme
poſſeſſeth as his owne,
Such ſubſtaunce as by lotte he hath
and vnto him is growne.
With quiet courſe in equall ſorte,
each man in his degree,
Drawth forth his daies and ſpendth his time
full orderly to ſee.
Wrong reſteth no mannes right by might
wher Princes ayde is craude:
The poore with ritche contend a like:
by Law their Rights bee ſaude.
No Law lockt vp, no Juſtice ſtopt,
no one through her takes wrong.

O noble Prince, and hast thou liu'de
a vertuous Quæne so longe?
And hath thy name Elyzabeth,
so many yeares sustainde
The cause of Trueth, and runne that race
that vertue hath ordeinde?
Now, blessed be those daies of thine:
Thrise blessed be our God,
By whom our Quæne Elyzabeth
those vertuous steppes hath trod.
Not force of Flesshe hath held her vp,
not sharpe deuise of man,
Not crafte, not skill, not worldly shifte
her blessed state beganne.
Before her raigne, bereaft of peace,
bereaft of outwarde Joy:
Pursude to death by Romishe beastes
still seeking her annoy:
Whose foamy frothye murthrous Jawes,
with stomackes stuft with guile
Each day deuisde her graces death
and sacred state to foyle.
Whome high Iehoue preserued hath
in spite of Sathans rage,
To liue a Quæne in blessed peace:
to lyue an happye age.

Oh,

Oh, graunt her God, an hart to prayse
and magnifie thy name:
And as thou hast preseru'de her life,
so still preserue the same.
Let dewe remembraunce neuer slippe
from forth her royall brest,
But let her alwayes beare in minde
how thou hast wrought her rest.
Full seauentæne yeares this day her grace
hath raign'de with vs a Quæne:
No Treasons force hath yet prevaild,
that euer could be sæne.
No drift, deuise, no deuils dæde,
no falshod fetchte from hell
Hath yet tane place: in sauetie yet
her noble grace doth dwell.
Thyne hand Iehoue hath founde them out,
thine owne right hand hath brought
Each darke deuise to open viewe
and treasons guile to nought.
Thine hand hath held her kingdome faste:
thine owne right hand hath stayde
The running rage of rancour bent,
and made her foes afrayde.
Of wisdome hast thou lent her stoare
to guide thy folcke aright:

17. Nouemb. an. 18. Elizabeth R.

What giftes of grace haue Princes more
obtayned in thy ſight?
Graue counſaile guiding all by Truth
thou Lorde, with her haſt plaſte
Whoſe careful workes for common wealth
can neuer be defaſte.
Whoſe mindes to rigoure they ne bende:
no hartes they haue to harme:
No woe they worke to any wight:
to none they cry Alarme.
No lawe they wreſt to worke their willes
no ſleightes they doe impoſe,
No burthen on her Subiectes backes
obtruded is by thoſe.
They enuy not her peoples good:
no trappes they laye to traine
Nor ſubtile baytes by pinching lawes
at any time ordeyne.
Their Princes wrath they whet not on:
no wayte they lay for blood.
Oh noble wightes, and haue you liu'de
to worke your Countreyes good?
Haue all your Foes fownde endleſſe bale
that ſought your honors ſpoyle?
And ſtande you yet in Countreys ſight,
to ſeeke fowle Treaſons foyle?

With

With teares we hold our hands to heauen,
and from our hartes we crie
Liue, liue you noble Counsayllers,
liue, liue and neuer dye.
Let Princes loue remayne on you,
and loue you her againe.
So shall no treasons drifte disioynte
our englishe peace in twaine.
So shall you gaine a guerdon iuste
for your so noble dædes,
And so shall wee pure Subiecte sortes
still stricte to you at nædes.
Lorde, blessed be thy name alwaies,
thrise blessed by thy name,
That guyd'st to good their graue attemptes
directing still the same.
These giftes for thine we dow proclame
euen all these giftes for thine,
A gratious Quæne with Counsayle graue
that to thy will encline:
A noble race of royall wittes
a Senate surely knit,
A prudent sort of polishte heads
who neuer (hapelesse) yet
Attempted ought that might redownd
to wealth of Englishe soyle

Who neuer yet empʒiſed ought
wherein they toke the foyle.
By thée wée ſtill enioy her grace:
by thée this Counſayle ſo:
By thée the ſante doe plant good lawes
all vice to ouerthʒow.
And foʒ thoſe lawes ſuch Judges ſet
as Juſtice well maintayne,
Such Judges, ſome, as doubtleſſe yet
no foʒmer times could gayne:
Not moody ſoʒte of wandʒing heades
not hartes coʒrupt with guyle,
Not wʒangling wittes, not bʒibinge hands
our Judgementes Seates defile.
But ſéemely ſoʒtes of ſacred heads
but Sages ſownde and graue,
But godly viewe of learned wittes
our Judgement places haue.
Where, loke what Lawe and Juſtice wil,
that Judges dó pʒonounce:
Where, loke what lawe and Juſtice nill,
that, Judges dó renounce.
Where, hée (my Loʒde) amongs the reſt,
whoſe handes regard no méede,
Whoſe harte Dyes no deceyte at all,
with honour doth pʒocéede

(As

(As others eke) in ſoundeſt ſoꝛt
to Joyne together aye,
With Mercy, Truth: with Juſtice, Peace:
in firme and perfecte ſtaye.
Ah hawtie Hall with honours deckt,
ah Kꝛwfes of royall viewe,
Ah Seates poſſeſt with Juſtice ſelf,
with peace and Judgements trewe.
Sith laude, ſith thankes, ſith endleſſe pꝛaiſe
be dewe vnto thy name:
Swæt loꝛd, ſwæt Chꝛiſt, foꝛ theſe thy gifts
we magnifie the ſame.
Loꝛd, bleſſe therfoꝛe theſe beneffittes,
Loꝛd, giue them large increaſe,
Loꝛd, let thy mercies ſtill endure,
Loꝛd, let them neuer ceaſe.
Loꝛd, bleſſe our Quæne, Loꝛd pꝛoſper her,
Loꝛd, leade her with thine hand:
Loꝛd teach her aye thy will to know
and woꝛde to vnderſtand.
Loꝛd, graunt that ſhæ in harte maye loue
thy law and thy decrꝛe:
That ſhæ may knowe how all theſe giftes
pꝛocæde gꝛod Loꝛd from thæ.
And foꝛ thy woꝛks of wonder done,
let her extoll thy pꝛaiſe:

Let

Let her in truth and holy lyfe
continewe all her dayes.
Let (Lorde) her graces eyes so pearce
into thy Churches state,
That she with Judgement sound and pure
remoue from thence debate.
And let her (Lorde) so loue to heare
thy godly Preachers voyce,
That shee reiecte not what they teache,
but take the best in choyse.
Let pompous state be vnto her
no stoppe of dew regarde,
Ne let the faults of faythlesse mates,
at any time be sparde.
Let all her royall howsholde so
reformed be from sinne,
That they to all the worlde may showe
what vertue is therein.
That shee may bring a lasting praise
and glory to thy name:
That life and doctrine sownde alike,
her foes may suffer shame.
Lorde giue her Judgement to discerne,
and that with Counsayle graue
Shee may finde out what sownde redresse
our common wealth should haue.

To

To cut of crafte from wholsome lawes:
and (chiefly) to supplant
From place of Rule and Iustice, such
as sownde profession want.
Whose handes how hurtfull they shall be
in times of troublous state
Our sondry sortes of troublous heades
erpressed haue of late.
Lorde, graunt therefore that Lawes be had
to bynde each place to chose
To office, such as loue thy worde,
and others to refuse.
That whensoeuer forein driftes
or home deuise shall rise,
Such men of trust prepared so,
may treasons guile surprise.
Lorde, finally, with humbled mindes,
and Sowles we thee desire
Unite both Prince and Peoples harts
with loue and zeale entire.
That th'one with vpright course may rule.
the other so obaye,
As Prince may be her peoples Ioye,
and people Princes staye.

Lorde graunt that none within this Lande
no one that heareth breath,
Refuse in harte to crie God saue
Our Queene Elizabeth. Amen.

¶ The Authour moſt humble to all the Queenes highnes moſt honourable Counſaylers.

THough Poets pennes in theſe our later daies
In woꝛkes of waite gaine credit neare a deale,
Becauſe that ſome ſeduced many waies,
Their fond affectes and fancies do reueale
In rymyng frames, wherein they do conceale
No want of wyt, noꝛ learning dew regarde,
As in their Bookes full many haue declarde:
Yet hope I muſt that truth may take no harme
Where ſhe is cloathd with cloake of ſimple Ryme
Deuoyd of dark deuiſe and Poets charme:
Which learned wits full rifelye in our time
Haue ſet to view as ſooteſt heathes in Pꝛime,
Although the blunt and bitter byting brayne,
Each rymed truth doth blot with black diſdayne.
You noble wights that win immoꝛtall faune
By gyding well our engliſh common wealth,
To you I wꝛyte, as one that loues the ſame
And ioyes in heart to ſee your Honours health:
Reiect him not that riming fancies teith:
But beare him out where he deſerues no blame,
And beere ſuch termes as he in truth ſhall name.
Your godly, graue, and pꝛouident foꝛeſlghtes
Theſe paſſed times and diſtfull daies foꝛeſpent
Haue ſo pꝛeſeꝛd in peace vnto your mightes,
That calmer daies of yoare were neuer lent.
Your God therfoꝛ that ſo your harts hath bent,
Extolle with pꝛaiſe, and watch to woꝛke his wyll:
Seeke treſons foyle and loue your countrey ſtill.

Beware

Beware of forrein fraude and false pretensed loue;
Accept goodwill, but secreat woorks preuent:
So ioy in league, that close compacts you proue:
So liue in peace, as you to warre were bent,
Yeeld trust, but try, for feare ye do repent.
Geue heede to peace, but lyue not vnpreparde.
The strongest state the longest time is sparde.
And as you watch, each one in your degree,
T'establish peace, and plant right wholsome lawes,
So, noble wights, (as you true noble be)
Keepe men oppreſt from rage of ramping pawes.
Pluck, pluck ẏ spoyle from foorth deuouring iawes
And let not Crewes of cruell wasting wightes
Thus prank in pride w̃ spoile of pore mens rights.
To taxe the Trades that wickednes findes out,
To touch the liues that lewdnesse hath begonne,
To blase the pride ẏ runnes the Realme throughout
To preach ẏ Spoyles ẏ priuate gaine hath wonne,
To shew the shifts that poore men haue vndone,
O noble wights, and honourable all,
No pen of mine hath force or euer shall.
Men craue, you graunt: men pray, you pardon stil:
Men sweare, you trust: men crouche, you think them
Ah, out alas, heerein is errour styll: (mylde:
Heerein your godly meanings are begilde.
Herein the wastful Crewes & lusty heads wax wyld
Heerein the trades that wickednesse doth breed
On Common welth with priuate pawnche do feed.
Heerein the pompe of Pride withouten end,
Hath put it selfe in prease, and vaunting spreddes
With daringe face, where none should dare offende:
No Cæsars looke nor Princes eye it dreddes:
In frank outrage alas it trampling treddes.

Heerein

Heerein, the rowtes of cutting roylters grow,
And bankes of peace with braules do ouer flow.
Heerein, the bloudy papiſtes do conſpire,
And begging broodes of bankrowts (in their kind)
Do take the courſe to ſet our peace on fire,
By fawnyng foyce a filthy fetch to finde,
A few to raiſe with ryches yll aſſygnd, (neede
Though thouſands thence doe reape their endleſſe
Whence, hate for loue in conſequence doth breede.
Heerein, (to fine) the feweſt ſorts do right:
Heerein, the lawes that godlynes haue fixt,
Heerein, the peace appearing in our ſight,
By pryuate heades with wickednes are mixt,
And this our peace hath dangers drawne betwixt.
Heerein, therefore to finde redreſſe with ſpeede
Shal make your names true noble ſtill indeede.

In moſt humble wiſe,
Edward Hake.

¶ Gentle Reader, hauing this prayer folowing imparted vnto mee by a learned and worſhipfull gentleman, very behoouefull to be vſed in this the end of our reioyſinge, I haue according to the dutie of godlynes, heere publiſhed the ſame as the fitteſt & ſeemelieſt concluſion to be had in this my lytle Booke.

A Meditation wherin the godly Engliſh geueth thankes to God for the Queenes Maieſties proſperous gouernment hitherto, and praieth for the continuance therof to Gods glory.

AMongſt other thy benefites great and innumerable (heauenly father our moſt mercifull Lorde and God) by thee of thy exceeding goodneſſe beſtowed vpon the children of men, the ſeruaunts of thy houſehold, diſperſed vpon the face of the earth, it hath pleaſed thee ỹ we thy people of England liuing in theſe daies ſhould in aboundance beyonde the meaſure of the graces of our brethren, and the proſperous courſe of our fathers, beholde and perceiue thine ineſtimable goodwill in the amiableneſſe of thy countinaunce ſhininge vpon vs, to whom thou haſt geuen thy choſen Handmayden Elizabeth for ſoueraigne Lady and gouernour. For what ſo euer is the glory of thy houſe (O Lorde) for vs, vñ the iſſue of the ſlime of the earth, to ſtande and looke vp to Heauen, made into veſſels after thine image that were not: to bee redeemed

dæmed & borne a new after the seconde Adam that perisheth not, in the sprinkling of the bloud of Christ and sanctificacion of the spirit, that were vtterly lost, to stande fast in thy handes, sealed accordinge to thine eternall loue, and written in the Booke of lyfe, that dayly runne headlong to our own destructiō: As the sence therof reioiseth the hartes of all those whom thou hast knit into this felowship of the saintes, and called into the blessed hope of the eternall kingdome, so againe how vngrateful should we be to whom thou hast dealt these benefites from thy diuine maiestie by the person reised vp for thine instrument therof toward vs, if we should not in speciall sort shew vs thankfull vnto thee therfore? And if not to liue tearing & eating one, the other, like the Giantes in the old world, and euery man to do what sæmeth him best in his owne eies, as when there was no Iudge in Israel, if, that Princes raigne & gouernors geue iudgment, it is thy gift: & then in the worst disposition of their thoughts for the sinnes of the people, they are redowbted, thou O Lord hast appointed them, they are sacred, thou O Lorde hast annoynted them, they

are

are feared, thou chaungest their hartes like the streames of waters, they are honoured, thine owne image and lickenes in guiding Angels and all creatures is pregnaunt and cannot deuayle in them, bearinge rule in earth ouer the childzen of men: what praise is due vnto thee, from those, vnto whome thou leauest not an Anarchy and headlesse dissolution, as to the Cānibals, a monstrous and misshapen gouernment and flaminge with fyze, and streaminge with bloud, and smoking with mist and darknesse of erroz and ignozaunce, as to ỹ Antichzists greased in the bzowe with the marke of the Image of ỹ great Beast, & whoor of Babilon: not a waste and barbarous perpetuall heathen cōtricion as vnto the Tartarian hoords of cursed Cham, vnto the Rusty and wasted with misery th'inhabitants of Meschech, oz to ỹ Turbulent and rauenous swarmes and hosts of Tubal-Gog, oz such lyke as those: but contrarywise whome thou leadest like a flocke of shæp by ỹ hands of Moyses and Aaron, and hast chosen Dauid thy seruaunt whom thou hast loued, to fæde as the people of thine owne Inheritaunce, geuing vnto thē foz war, peace: foz inciui-

lytie

lytie, ſocyetie: for ignorannce, knowledge: for ſuperſtition, religion: for errour, truth: for hunger, plenty: for vnprouidiency, polycie, for diſſonancye, harmony: for myſerie, felicyty: & making them to dwell in ſafetie as vnder the wings of thy defence, and ſhadow of thy protection. Now, ſuch hath ben thy mercy towards vs, ỳ no tongue is able to expreſſe in geuinge vs in thy gracious pleſure & thine vnrecountable largeſſe and liberalitie, thy ſelect Seruant Elizabeth Quéene and ſupreme gouerneſſe to vs of the liege Nations and peoples of her obeyſaunce and regiment: that as by a ſtar the light and influence ouer thinges beneth frõ thée, the firſt cauſe and fowntaine of brightneſſe not to be attayned vnto, and as by a cléere riuer and plentifull broke the courſe of the waters from thée, ỳ euerlaſting head ſpring: euen ſo the ſhininge beames, and flowing ſtreames of all thoſe thy mercies, and good gifts hath ben and are ſithence the daies of her happye and gracious gouernment, from thée conuaied and deuolued vnto vs. And we that before were no people, not ſo much in regarde of ỳ ſtate in which wée haled, when we were ſauadge, as wood

men

men, cruell as Deuouurers, terrible as ſpirites, bꝛutiſhe as beaſtes in the olde age at the firſt callinge home of our grand Auncеſtoꝛs to human ciuilitye, but in theſe daies in few yeeres degenerate from the true knowledge of thee and thy ſonne Ieſus Chꝛiſt vnto the conſuminge nakedneſſe of idolatrie and playinge inoꝛdinat, beforе ỹ golden Calfe of our owne making and our pꝛieſtes: now the eightenth ſunne moſt happely enuironeth in the firmamēt, ſithence by the meanes of a poꝛe veſſell of the weaker ſex, & a ſelly mayden, thou perfourming the gloꝛyous delyuerance of thy people out of the thꝛaldome and ſlauerye of Pharao & Egipt, dyddeſt annoynt the Kings daughter with an holy oyle ſetting a crown of pure golde vpon her head, and inueſting her with the purple and Scepter and regal Diademe of this Realme. Sithence which time, O Father, we owe, to thee and to her, our God and our Moyſes, the ſight of this light, the vſe of this ayꝛe, the eaſe of our hartes, the peace of our conſciences, & the whole woꝛke of our welfare. By her inſpired by thee, ſpꝛeding her beames at her appearing, the bloudy lawnces & clauncbing

Murreans, and redoublinge ſhieldes, haue ben ſhattered aſunder in ſhiuers, and bated and foyled into mattokes and ſpades, the flames of our furies quenched and put out, and the cole of grace flowed ouer ȳ realme, the Lion reconciled with the Lambe, the wilde Aſſe ſet to be paſtured with the ſeely Kyd, the abhomynation of deſolation remoued from the holy temple, and the ſun of man exalted and lifte vp on high in his owne kingdom, for all that were ſtonge by the fiery ſerpēt to loke vpon and be ſaued. In admyrable lenytie, Babylon hath put on Syon, Egypt is become our owne, Rahab the harlot denizoned in Ieruſalem: wee become of the wilde olyues the true garden plants: of Iſmael, Iſraell: of miſcreant, chriſtian: of paynim, proteſting and profeſſing: of Antichriſtian Romaneſt heathen idolaters, faithfull euangelycall ſincerely beleeuing worſhipers of thæ in ſpirit and verytie, according to thy holy worde. Neither hath coſt ben ſpared, nor occaſiō forefiowd, nor time ouer paſſed, nor trauel intermitted, to rayſe that was fallen, to win that was withholden: to call that was ſtrayed, to heale that was wurryed: to finde that was

loſt,

loſt, to reſtore that was ruined, to repayre that was decaied, to make good and enhable that was abandoned. Preachers haue bene ſent forth plenteouſly, Lawes haue ben executed mercyfully, Orders haue bene ſet downe politickly, dangers haue ben declyned diſcretly, tumultes haue bene apeaſed victoryouſly: the whole ſpacious dominyons of both Iles and the adiacent Landes gouerned triumphantly. So as it is harde to finde the man that more orderly hath manedged the charge of any one houſhold: then the Daughter of thy houſe with her virginall hands hath welded the weightye ſcepter of ſundry and mighty populous nations. Inher time hath bēn ſeen the golden yæres of the reigne of her Father Dauid, and the peacefull kingdome of Salomon to haue ben aduanced. The earth not to haue denied her fruitfulnes, the ſea her encreſe, the clowdes their drops, the heauens their fayreneſſe, the ſun his warmth, the yeare her goodneſſe. But the valleys ſtand thicke with corne, the wylderneſſe crowned with gladneſſe, the furrous watred, the mountaines laugh & ſing, the folds full of ſheepe, our ſonnes and daughters grow vp like to

ȳ polished corners of ȳ Temple, our yong men sæ visions, and our olde men prophecy: Hierusalē her light shining vnto her, and the glory of the Lorde rysen vnto her. The Quæne bringing her honor vnto the citie of Dauid, and the nations walkinge in the light thereof. Great is the honour ȳ thou hast heaped vpon vs, and honourable in forreine regions is the work ȳ thou hast wrought by thy chosen. Yea and so much the more hath the brightnes of this beuty ben powred abroad, ȳ whiles Egipt round about hath bene darkned (euen the whole world in a manner besides vs, whom thou hast gathered into pastures of this Gosen) and the thicke misses of errour hath blinded the eyes of the earth: the cloudy piller hath not departed from vs, by the day, nor ȳ fiery flame by night. Whiles other lands round about haue warred to the destructiō of one another, our Moyses hath guided vs in peace: whiles other nations lyke Egipt rounde about hath bēn plaged by the destroyer from the first borne, syttinge vpon the princes trone, vnto the slaue grindyng at the handmyll, our Moyses hath not deminished of her flocke: whiles the firme

landes

landes haue bene ouerwhelmed by ỹ rage of the ſeas and waters: our Iland hauing dwelt in peace, in peace hath ſent her ſhips into Opher for golde, and prepared her nauye againſt the daunger of the enemie. Whiles Athalia hath murdered her owne blood, our Ioas hath learned the lawe of the Lord of Iehoiada. Whiles Achaz conſecrateth his owne ſonne in the fier, and Samaria eateth her owne children on the wals, our Eliza directeth the children of the prophets in their offices. Whiles Iezabel ſetteth vp Baal, and embreweth Achab with the blood of the Prophetes and of Naboth: our Elias gathereth the people of God to mounte Carmell, to beholde the wonder of the fire of God lighting from Heauen vpon the ſacrifices, and repleniſhing the harts with ioy, and tounges, with giftes of languages. This is then ſo worthy an inſtrument of thy goodneſſe and expreſſe Image of thy Maieſtie, and the ample matter of this daies celebritie. And now what doth thy people deſire at thine handes, but that firſt O Lorde thou geue vs thankfull hartes, & make vs al the dayes of our liues mindfull of this thy fatherly and gracious

bountifulnes. Then, as presẽtly ẏ Quéens highnes hath gloriously atchieued the trauayll of full seuentéene yéeres, and now the annuell celebritie of our voluntary sacrifice of praise and thanksgeuing therefore, returneth: so it may by thy benefit full often returne, & not once or twise, but yéere by yeere, and yeere heaped vpon yéere, we and our offspring may behold this felycity, vntill wée and she satisfied in aboundance, the time draw alonge which thou hast appoynted for the veling of her Crowne at the féete of thy sun Jesus: and the course of this earthly pilgrimage ouerrunne, we and she, at our determined seasons be takẽ to raigne in the euerlasting kyngdome of thy glory. Agayne, where much is the mischief of man, great and enormous the rage of Sathã, suttle the practises of Antichrist, euyll our desertes, lamentable the state of thinges, whiles open colouring hideth priuie conspiring, poysoned lippes geue sugered words: the breath of Cocatrices, the embrasings of Scorpions, the roringe of Buls, the raging of Rabsake, the sworde of Herod, the destructiõ of Abbadon hath ben séene in our stréets, hath bene hard on our

walles

walles, hath multiplyed before the gates of our cities: that thou destroy vs not in the midest of thy workes of thy mercy, to leaue vs headlesse and make vs a scorne and prouerbe to the enemye: but rather to beholde the number of the faithful subiectes, in the dread of their soules, and iust ielosye of thy common interest, bowinge the knees of their harts, for the long saftie of Quæne Elizabeths sacred Princely person: rather then in thy iust fury for auenging of our sins, to suffer ȳ deuill w̄ the wicked to preuaile in the vniust zelousnesse of their preposterous vowes gracelesly swearing the death of thy Saints and thine annoynted. Lastly that what remaineth of the happye building of thy Church by the hands of thy deare daughter: thou plentyfully powre of thy principall spirit vpon her, and rauishe her hart with the flame of the loue of thee and thy house, with Moyses to lead, & with Iosue to bring in to ȳ land of promise, with Debora to fight thy battaile, & w̄ Iahel to knock Sisera of Rome in the temples of his vsurped headship: to his vtter destruction, with Dauid, to bring home the Ark, & with Salomon to finish & consecrate to eternity

thy

thy Temple, amongeſt thy people: on the earth for the time to geeue largelye her fostermilke to Hieruſalem, in Heauen at the time in the pureneſſe of her virginitie to be preſented to the Lambe, and ſing the ſong of her weddinge day with thy Angels and thy Saintes, to the praiſe of thy glorious Maieſty, the father, the ſonne and the holy Ghoſt, in one eternall Deitie for euer and euer. Amen.

¶FINIS.

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